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Turks do not receive dowries from their brides but have to pay a deposit in advance for the wife-to-be. When a divorce occurs, the wife's family keeps the money if the man is to blame, but is supposed to give the money to the man or his family if the woman is to blame. [583] [586]

2. See "Women in Greece Demand Equality," *New York Times*, August 22, 1954. Some indication of the changing status of women, particularly in the cities, is found in the periodical *Hellenis: The Voice of Greek Women*, published in English in Athens by four of the leading women's organizations: National Council of Greek Women, Lyceum Club of Greek Women, Hellenic Association of University Women, and Hellenic Girl Guides Association. Also see Panos D. Bardis, "The Changing Family in Modern Greece," *Sociology and Social Research*, XL (1955), 19–23. [575]

3. See K. M. Kalyves, *Laographika Kymes Euboias* (Concerning the Folklore of Kyme, Euboea) (Athens, 1938).

4. Occipital flattening occurs in Epirus. This shape is not particularly sought, according to informants in Ioannina, the provincial capital, but results because the Epirote mother does not take the time to change the child from side to side so that the different parts of the head press against the cradle board. They go about their work and leave the child to cry for hours. Epirote men also seem to prefer the type of haircut that accentuates their particular headshape. It was interesting to find that many educated Greeks in Athens thought the Epirote head an inherited biological trait and not the result of child-care practice. [856] [302] [827]

5. D. Lee, "Greece," in *Cultural Patterns and Technical Change* (Paris, 1953), p. 87 (Mentor edition).

6. UNRRA, *Greece: Ripe for Improvement* (Washington, D.C., 1946), p. 10.

7. Z. D. Ferriman, *Home Life in Hellas: Greece and the Greeks* (London, 1910), pp. 181–82.

8. Kitsos A. Makres, *Pelionitikes Phoreseis* (Volos, 1949). He has made a special study of the art themes on the heads of shepherd crooks: ram's heads, dove feeding a snake, various sitting figures, to mention a few. [532]

9. Angelique Hadjimihali, *L'Art populaire grec* (Athens, 1937). See also her article in the *Megale Hellenike Enkyklopaideia*, X (1934), 827–844.

10. See also D. Loukopoulos, *Pos hyphainoun kai dynontae oi Aitolol* (How the Aetolians Weave and Dress) (Athens, 1927).

11. Throughout Greece there are various customs related to "feeding the fountain." Women may bring cheese, butter, bread, to leave at the fountain and say, "As the water runs, may animals and crops be abundant and prosperous." [782]

12. Economic Cooperation Administration Mission to Greece, *The I.K.A. Insurance Population*, November 1951 (mimeographed).

13. J. C. Lawson, *Modern Greek Folklore and Ancient Greek Religion: A Study in Survivals* (Cambridge, Eng., 1910) p. 21.

14. D. Loukopoulos, "Symmikta laographika en Aitolias" (Collection of Folklore Materials about Aetolia), *Laographia*, XII (1938), 7–11, 47–61. The Spetsai materials came from personal interviews with Chrysoula. [124]

15. Mutual Security Agency Mission to Greece, *Medical and Sanitary Data on Greece*, June 1952.

16. Ernestine Friedl, "Hospital Care in Provincial Greece," *Human Organization*, XVI (Winter 1958), p. 25.

17. *Ibid.*, 26.

Chapter VIII. Courtship and Marriage

1. K. M. Kalyves, *Laographika Kymes Eubolas* (Concerning the Folklore of Kyme, Euboea) (Athens, 1938), pp 27–30.

2. Panos D. Bardis, "Main Features of the Greek Family During the Early Twentieth Century," *Alpha Kappa Deltan*, Winter 1956, p. 17. Indicative of this double standard is prostitution, which is found in the town or city, although no houses of [548]

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prostitution are found in villages. One or more women with "loose morals" may live in the village and be visited by the men. In the town or city the person who introduces village girls into prostitution is apt to be a fairly young widow who seeks this as a means of support.

3. William Miller, *Greek Life in Town and Country* (London, 1905), p. 93.

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4. Around Phlorina, in western Macedonia, boys marry older girls, since fewer women are available. This is a Slavic-speaking area where the women work more in the fields. In most Greek villages it is considered undesirable for a man to marry an older woman.

5. In one group of twenty-five soldiers from different villages, six reported that there was no promenade in their village, although each of the six knew of its existence elsewhere. The remaining nineteen said that they had the promenade.

6. Matchmakers, the proxenetres, still exist today, according to a clipping from the *Athens News*, November 23, 1952: "Athanasia Markou arranged marriages. That is to say, she was what they call a 'proxenetra.' A short time ago she had as a client one Irene who wanted to get her first cousin, Maria, married. Markou undertook to find a husband, and introduced Irene's cousin Maria to her own brother. The marriage took place, but the agreed fee to the 'proxenetra' was not paid, and Markou tried to dissolve the marriage out of anger."

7. A statement of the connection between dowry practices, attitudes toward land tenure, and the status of a son-in-law living in his wife's paternal home is found in Ernestine Friedl, "Dowry and Inheritance in Modern Greece," *Transactions of the New York Academy of Sciences*, XXII, ser. 2 (November 1959).

8. One important reason why a young woman prefers a shopkeeper or artisan from a town or city is the fact that she will be relieved of the drudgery of farm work.

9. Bardis, "Main Features of the Greek Family," pp. 17, 20.

10. D. Loukopoulos, *Laographia*, XII (1938).

Chapter IX. Ceremonies and Holy Days

1. See D. Loukopoulos, *Laographia*, XII (1938).

2. See William Miller, *Greek Life in Town and Country*, p. 96.

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3. Miller, *Greek Life*, p. 73, correctly points out that the strong particularism, or local loyalty, found in Greece is often given expression in the local saint's day which heightens clannishness.

4. Agnes Diamantopoulos, "Greek Dances of Today and the Dances of Ancient Greece: A Comparison," *Hellenia*, XXI (January–March 1953), 9. On Easter Tuesday the people of Megara dance the *trata*, an ancient dance depicting the motions of the fishermen hopefully hauling in their nets.

5. *Ibid.*, p. 8.

6. After this material had been written, there appeared a volume in English by George A. Megas under the title *Greek Calendar Customs* (Athens, 1956). It is a valuable source book for anyone wishing to understand the rural customs associated with various holidays. For an interesting description of the holidays in a village of Central Greece, see V. G. Valaoras, *E laographia tou choriou mou: Perista, Navpaktias* (The Folklore of My Village: Perista, Naupaktias) (Thessalonike, 1939).

7. See Anne Anthony, *Meet the Greeks* (Athens, 1950), for an excellent description of holidays of particular interest to the foreigner living in Athens. This small book is a most useful orientation to Greek life.

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8. These facts about specific holidays are taken from St. P. Kyriakidis, "Erotimata dia ten laiken latreian" (Questions Concerning Popular Worship), *Laographia*, XI (1937), 659–677. Although I have not personally witnessed all of these customs in Greek villages, I have seen almost every one of them observed by other nationalities of the Orthodox faith.

9. For further details about the kallikantzari, see G. F. Abbott, *Macedonian Folk-*